¶ ANE ADMONITION DIRECT TO THE trew Lordis mantenaris of the Kingis Graces Authoritie.

M. G. B.

¶ Imprinted at London by Iohn Daye, accordyng to the Scotiſh copie Printed at Striuilyng by Robert Lekpreuik.

ANNO DO. M. D. LXXI.

¶ANE ADMONITION TO THE TREW LORDIS.

M. G. B.

IT may ſeme to your Lordſchippis, that I melling with heigh materis of gouerning of common welthis do pas mine eſtait, being of ſa meane qualitie, and forgettis my dewtie, geuing counſall to the wiſeſt of this Realme. Not the les ſeyng the miſerie ſo greit apperyng, and the calamitie ſa neir approching, I thoght it les fault, to incur the crime of ſurmounting my priuate eſtate, then the blame of neglecting the publik danger. Thairfoir I cheſid rather to vnderly the opinion of preſumptioun in ſpeiking, thē of treſon in ſilence, and ſpecially of ſic thingis as euin ſeme preſently to redound to the perpetuall ſchame of your Lordſchippes, diſtructioun of this royall eſtaite, and ruyne of the hole cōmoun welth of Scotland. On this conſideratioun, I haue takin in hand at this time to aduertiſe your honours of ſic thingis as I thoght to appertene, baith to your Lordſchippis in ſpeciall, & in generall to the hole communitie of this Realme, in punitioun of traytouris, pacificatioun of troublis amāgis your ſelfis, and continuatioun of peace with our nighbouris. Of the quhilk I haue takin the

trauell to write: and do remit the Iudgement to your diſcretioun, hopyng at leiſt, that althogh my wit and forſight ſhall not ſatiſfie you, yit my gude will ſhall not diſpleis you, of quhilk aduertiſement the ſumme is this.

¶ Firſt to conſider how godly the actioun is quhilk you haue in hand, to wit, the defence of your King an Innocent pupill, the ſtabliſhyng of Religioun, punitioun of thiefis and traitouris, and mantenance of peace and quietnes amongis your ſelfis and with forrane Natiounis.

Item remēber how you haue vindicat this Realme, from the thraldome of ſtrāgeris, out of domeſtik tyrannie, and out of a publik diſhonour in the ſight of all forrane natiounis, we beyng altogider eſtemid a pepill murtherars of Kingis and impacient of Lawis and ingrait, in reſpect of the murther of the late King Hēry, within the wallis of the principall Towne, the greateſt of the Nobilitie beyng preſent with the Quene for the tyme and by your power one pairt of the cheif Traitouris tried from amōgis the trew ſubiectis, quhairby ſtrāgeris wer cōſtranid afterwart as mekle to prayſe your iuſtice, as of befoir thay wrāgfully condempnid your iniuſtice.

Item remēber how far in doing the ſame ye haue obliged your ſelfis befoir the hole warld

to continew in the ſame vertew of Iuſtice, and quhat blame ye ſhall incur, if ye be inconſtāt. For all mē can belief na vtherwiſe, if the tyme followyng be not conforme to the tyme paſt, that nouther honour nor commoun welth ſtirrid you vp then, but rather ſum particulair tendyng to your priuait commoditie.

Alſo remember how many gentill and honeſt meanis you haue ſoght, in tymes paſt to caus the King be acknawledgid, and the contrarie put at reſt, and how vnprofitabill hath ben your honeſtie in treityng, your vailyeant curage in werr, your mercyfulnes in victorie, your clemencie in puniſchyng, and facilitie in reconſiliatioun.

Quhilk thyngis witneſsis ſufficiently, that ye eſtemit na man enemie that wald lyue in peace, vnder the Kingis authority, that ye wer neuer deſyrous of blude, geir, nor honour of ſic as wald not, rather in makyng of troubill and ſeditioun, declair tham ſelfis enemeis to God and the Kingis Maieſtie, than liue in cōcord and amity with thair nightbouris vnder the correctioun of Iuſtice.

And ſen ye can nouther bow thair obſtinate hight with paciēce, nor meaſe thair ſtubburne hartis with gentilnes, nor ſatiſfie their inordinate deſyris, vtherwiſe then with the Kingis blude and youris, the deſtructioun of Religi-

oun, baniſching of Iuſtice, & free permiſsion of crueltie, and miſordour, your wiſdomes may eaſely conſidder quhat kind of medicine is not only mete but alſwa neceſſair, for mending of ſic a Maladie.

And to the effect that ye may the better cõſider this neceſsitie of medicine, remember quhat kind of pepill thay are, that profeſsis thame ſelfis in deid, and diſemblis in worde, to be enemeis to God, to Iuſtice, and to you, becaus ye maintene the Kingis actioun.

Sum of tham ar conſeilaris of the Kyng his fatheris ſlauchter, ſum conueyaris of him to the ſchambles, that ſlew his Grandſchir, baniſched his father, and not ſatiſfyid to haue ſlayne him ſelf, murtherit the Kingis regent, and now ſeikes his awin blude, that they may fullfill thayr cruelie and auarice being kingis, quhilk thay begonne to exerciſe the tyme of thair gouerning.

Vthers ar, that being alliat, nor neir of kyn to the Hamiltounis, thinkis to be participant of all thair proſperitie and ſucces.

Vthers being giltie of kyng Henryis death, in the firſt parliament halden in the kyngis regne that now is, could well accord, that the Quene ſhould haue bene put to deith alſo. And ſeing thay could not obtene that point, the next ſchift of thayr impietie was to put

downe the King, that he ſhould not reſt to reuenge his Fatheris deith, quhilk they thocht could not be mair eaſely done, then by bringing home the Quene with ſic a huſband, that other for auld haitred, or for new couatice, wald deſire the firſt degre of ſucceſsion to be of his awin blude.

Sum vthers ar practiſed in caſting of Courtis and reuoluing of eſtatis, by raiſing of ciuile werr, and ar becum richer than euer thay hopid, and becaus thay haue found the practiſe ſa gude in time paſt, now thay ſeik all wayis to continew it, & hauing ones guſtid how gude fiſching it is in drumly waters, they can by na maner leaue the craft.

Vthers of that faction ar, ſum papiſtes, ſum feined proteſtantis, that hes na God bot geir, & deſiris agane the papiſtrie, not forluif thay beir to it (for thay ar ſcorners of all religioun) but hoiping to haue promotioun of idle belleis to benefices, and lamentis the preſent eſtait, quhair (as thay ſay) Miniſteris gettis all, and leifis nathing to gude fellowis, & to this intent thay wald ſet vp the Quenis authoritie ſay thay.

Sum thair be alſo that vnder colour of ſeiking the Quenis authoritie, thinkis to eſchaip the puniſchement of auld faultis, and haue licence in tyme to cum to oppres thair nich-

bouris, that be febiller then they.

Now haue I to ſchew you by coniecture, quhat frute is to be hopid of an aſſembly of ſic men, as for the maiſt pairt are of inſatiabill gredynes, intollerabill arrogancie, without faith in promeis, meaſure in couatice, pietie to the inferiour, obedience to the ſuperiour, in peace deſirous of troubill, in werr thirſtie of blude, nuryſhers of theft, raiſers of Rebellion, counſallours of Traitouris, inuenters of treſoun, with hand redie to murther, mynde to deceiue, hart voyde of truth and full of fellonie, toung trampid in diſſait, and word tending to fals practiſe without verity, by quhilk properteis and many vthers thairunto ioynid as is knawin to all men, ye that vnderſtandis their begynnyng, progres and hole lyfe, may eaſilie remember, to quhome thys generall ſpeikyng appertenis in ſpeciall, and it is not vnknawin to ſic as knawis the perſonis, how they ar mellid with godles perſons Papiſtes, harlot Proteſtantis, commoun brybouris, holie in worde, Hypocrites in hart, proude contempners or Machiauill mockers of all Religioun and vertew, bludie boucheris and opin oppreſſouris, fortifieris of the iſis, & manteneris of traitouris.

It is alſo neceſſarie to your Lordſchippis to vnderſtand thair pretence, that if it be a

thyng

thing quhilk may ſtand with the tranquilitie of the commoun welth, your Lordſchippis may in ſum pairt, rather condiſcend to their inordinate luſt, thé put the hole eſtate in ieopardie of battell.

Firſt, it is not honour, riches, nor authoritie that thay deſire, for thay haue had, and als haue preſentlie, and may haue in tyme to cum ſic pairt of all thay thingis, as a priuait man may haue in this Realme, not being chargeabill to the countrie, or not ſuſpectit to ane king, as vnaſſurit of his awin eſtait.

It is not the delyuerance of the Quene that thay ſeik, as thair doyngis contrair to thair worde teſtifeis manifeſtlie, for if thay wald haue hir deliuerit, thay wald haue procurit by all meanis poſsibill, the Quene of Inglādis fauour & ſupport, in quhais power the hole recouerance ſtode onlie, & nòt offendid hir ſa heichly as thay haue done, and daylie dois in participatioun of the conſpyrit treſoun, to put hir maieſtie not onlie our of hir ſtait, but out of this lyfe preſent, nor in receityng and mantening of hir Rebellis cótrair to promeis and ſolempne contract of pacificatioun betuix this two Realmes, nouther yet haue hoñdit furth, proude and vncircumſpect young men, to herv, burne, and ſlay, and take preſoneris in hir Realme, and vſe all miſordour &

crueltie, not onlie vſed in weir, but deteſtabill to all barbar and vile Tartaris , in ſlaying of preſoneris and contrair to all humanitie and iuſtice , keip na promeis to miſerabill catiues receiued once to thair mercy, and all this was done by commandiment of ſic as ſayis thay ſeik the Quenis deliuerance , and reprochit to thame by the doaris of the miſchiefis , ſaying that thay enterit tham in danger, and ſupportit tham not in miſter , ſo mekle as to cum to Lawder and luik from thame, in quhilk deſerting of thair Collegis , thay ſchew crueltie ioyned with falſheid, and maiſt heich treſoun agaynſt the Quene , pretendyng in worde hir delyuerance, and ſtoppyng in warke hir recouerance, the quhilk as euerie man may cleirlie ſe thay ſoght, as he that ſoght his wife drowned in the Riuer agaynſt the ſtreime.

It is not the Quenis authoritie that thay wald ſet vp in hir abſence, for if that wer thair intentioun, quhome can thay place in it mair freindly to hir then hir onlie Sone , or quhat Gouernour may they put to hym les ſuſpect, thā ſic men as haue na pretēce of ſucceſsió to the Crowne , or any hoip of proffeit to cum to tham after his deith, or thay that euer haue bene trew ſeruandis to Kingis before hym, ſhould thay not be preferrit to his paternall enemeis, yea , and ſlayeris of hys Father, and

ſollici-

ſollicitaris of ſtrangeris to ſeik hys Innocent blude?

Quhat thē ſhall we think that theſe mē ſeikis vnder pretence of the Quenis authoritie, ſeing thay can not bring hame the Quene to ſet vp hir, nor will not ſuffer the king lawfully inaugurate and confirmed by decreit of Parliament, to bruik it, with ſa many of his Tutoris choſin by his mother, as ar not to be ſuſpectit to will him harme, I traiſt it is not vneaſie to perceiue by thair hole progres now preſently and in tyme by paſt, that thay deſire na other thing but the deith of the King and Quene of Scotland, to ſet vp the Hamiltounis in authority, to the quhilk thay haue aſpirit by craftie meanis theſe fyftie yeiris ago. And ſeing thair purpois ſuccedit not by craftie and ſecreit meanis, now thay follow the ſame trayde conioyning to fallheyde, opin wickitnes.

¶ And that ye may ſee quhat meanis thay haue vſid thir fyftie yeires by paſt, to ſet vp by craft this authoritie, quhilk now thay ſeik by violence, force and treſoun. I will call to your memorie ſum of thair practiſis, quhilk many of you may remember aſweill as I.

Firſt after the deith of King Iames the Fourt Iohn Duke of Albany choſin by the Nobilitie to gouerne in the Kingis les age, The Ha-

miltounis thinkyng that he had bene als wic-
kid as thay, and ſhould to his awin aduance-
mét put downe the King beyng of tender age
for the tyme and by the deceis of his brother
left alone, and that thay wald eaſilie get thair
hand beyond the Duke, being an ſtranger and
without ſucceſsioun of hys body, held tham
quyet for a ſeaſon, thinkyng that vther mens
actioun ſhould be thair promotion, but ſeyng
that the Duke as Prince baith wyſe and ver-
teous, to bryng him ſelfe out of ſic ſuſpitioun,
put four Lordis eſtimid of the maiſt trew and
verteous in Scotlād in that tyme to attend on
the Kingis grace, to wit, the Erle Merchell, the
Lordis Erſkyn, Ruthuen, and Borthicke, The
Hamiltounis beyng out of hope of the Kingis
puttyng downe by the Duke of Albany, & out
of credeit to do him any harme by thamſelfis,
maid one conſpyracie with certane Lordis,
to put the ſayd Duke out of authoritie, and
take it on tham ſelfis, that all thynges put in
thair power they might vſe the King and the
Realme at thair awin pleſure. To that effect
thay tooke the Caſtell of Glaſgow, and there
maid an aſſembly of thair factioun, the quhilk
was diſſoluit by the haſtie cummyng of the
Duke of Albany with an armie, for feir of the
quhilk the Erle of Arrane cheif of that cum-
pany, ded to his wifis brother the Lord Hume

beyng

beingthen out of Court.

The ſecond conſpiracie was after the Dukis laſt departing (the foreſayd Lordis ſeparate from attending on the king) deuyſit by Schir Iames Hammiltoun baſtard ſonne to the ſayd Erle of Arrane, quha conſpirit the Kinges deith then being in his hous in the Abbay of Halyruidhous, quhilk couſpiracie efter many yeiris reueillit, the ſayd Schir Iames ſufferit deith for it. This conſpiracie not being execute, Schir Iames perſeuerid in hys euill intentioun, & by ſecreit meanis in Court ſoght alwais that the king ſhould not mary that for lack of his ſucceſſion, the Hamiltounis might cum to thair intentis. For the king was yong, luſty, and redy to auenture his perſoun to all haſardis, baith by ſea and land, in down putting of theifis, and vpſetting of Iuſtice. The Hamiltounis luiked on quhen ſeiknes, throw exceſſe of trauell, or ſum vther rakles auẽture ſhold cut him of without children, and deſtitute of this hope, firſt he ſtopped the kingis metyng with his vncle the king of Ingland, quha at that time hauing but one daughter, was willing to haif maryid with the kyng of Scotland, and maid him kyng of the hole Ile after him, & to haue enterid him at that preſent time in poſſeſsiõ of the Duchy of Yorke, but the ſayd Schir Iames euer hauing eye to

his awin ſcope, hinderid this purpois by ſum of the Kingis familiaris, that he had practiſed with by giftis, and ſpecially by the Biſchop of Sanctandros Iames Betoun, vncle to the Erle of Aranis mother, and greit vncle to Schir Iames wyfe, and rayſed ſic ſuſpitioun betuix the twa Kingis, that broght baith the realmes in greit beſines.

This purpois as ſayd is put abak, the King ſeing that his Ambaſſadouris furtherit not at his pleſure, deliuerid him ſelf in perſoun to ga by ſey in France, and Schir Iames Hamiltoun perſeuering in his former intētion went with him to hinder his mariage, by all menis that he might, and to that effect, the King ſleiping in the Schip, without any neceſſitie of winde and wedder, Schir Iames cauſed the mariueris to turne ſaill of the Weſt coiſt of Ingland bacwart and land in Galloway, quhair the Kyng was varray miſcontent with Schir Iames and Maiſter Dauid Panter, principall cauſeris of his returnyng, as diuers that was in the Schip yit liuyng can report. And fra that time furth, the King hauing tried out his pretence, and perſaiuing his vnfaithfull dealyng euer diſfauoured him, and to his greit diſpleſure fauourid opinlie the Erle of Lennox & his freindis in his abſēce, the quhilk Erle pretēded a right and tytill to the hole Erldome of Arrane, the

pre-

preſent Erle for that time being knawin to be baſtard, as alſo it was in mens recent memorie how Schir Iames Hamiltoun had cruellie ſlayne the Erle of Lennox at Linlythgow, cuin to the great diſpleſure of the Erle of Arrane father to Schir Iames, and vncle to the Erle of Lennox, commyng by the Kingis commandiment to Linlythgow. Sa the King as ſayd is, vnderſtandyng the priuate practike of Schir Iames, in keipyng him vnmaryid, haiſtit hym the mair eirneſtlie to mary, to the effect, that hys ſucceſsioun might put the Hamiltounis out of hope of thair intent, and hym out of danger by the Hamiltounis. And albeit that Schir Iames to make him ſelf clene of that ſuſpitioun, ſoght many diueris wayis to the diſtructioun of the Erle of Arrane hys brother, yit he could neuer cóqueis the Kingis fauour, vntill finallie he was executid for treſoun, and tooke ane miſerabill end conforme to his vngodly lyfe.

The King at laſt deceſsit, & leuing a doughter of ſex dayis auld, the Hamiltounis thoght all to be thairis. For then the Erle of Arrane a young man of ſmall wit & great inconſtancie, was ſet vp by ſum of the Nobilitie, & ſum familiar ſeruandis of the kingis lately deceiſsit, for thay thought him mair tollerabill thé the Cardinall Beton, quha by ane fals inſtrument

had takin the ſupreme authoritie to him ſelfe.

The Erle of Arrane namid Gouernour, by a priuait factioun, and fauourid by ſa many as profeſsit the trew Religioun of Chriſt, becaus he was beleift then to be of the ſame, howbeit he was gentil of nature, yit his freindis for the maiſt pairt, wer gredie baith of geir and blud, and geuin to iniuſtice quhair gayne followid. Thair was in his time nothyng ellis, but werr, oppreſsion, and brybing of his callid brother the Biſchop of Sanctandrois, ſa that all the Eſtatis wer werie of him, and diſchargid hym of hys office, and charged with it an woman ſtrangear.

In the begynnyng of hys gouernement the Quene and hir mother wer keipit by hym, rather lyke preſoneris then Princeſsis, but yit that inconmoditie was caus of preſeruyng of the Quenis lyfe, he beleifing to mary hir on his ſone. But after the Erle of Lennox had delyuerid tham out of his handis, and the Nobilitie had refuſid to mary hir on his ſone, howbeit he left his ferme freindis, & come to the Quene, abiurid his Religion in the gray freireis of Striuiling, yit he could neuer cum agane to his pretendid clymmyng to the Crowne, quhilk he had lang ſoght, partly by fauour of ſic of the Nobilitie as wer alliat with him, and partlie by diſtructioun of the ancient houſis

that

that might haif put impediment to his vnreasonabill ambitiō. For hauing banithed the Erle of Lennox, he thoght the Erle of Angous to be the principall that might resist him, and hauing enterid in waird Schir George Dowglas, to be yit mair assurid, he send for the said Erle of Angous in freindly maner, & put him in prisoun without any iust occasioun, and wold haue beheadid them baith, if the arriuing of the Inglis army had not stayit his purpois, by the quhilk, and feir of the murmour of the pepill, he was constranit to deliuer thā. And seing he durst not at sic a time put tham downe by tyrannie, he offerit tham to the sword of the enemy to be slaine by tham. And to the effect that thay and thayr freindes, hauing put aback the Inglis horsmen, & receiuing an vther charge, might be the mair easely slaine, thay standing in battell and fighting for him, he in the battell behind fled to t[illegible] tham, and sa these Nobill men sa far as lay in him was slayne, and preseruid by the prouidence of God.

The young Quene quhilk being in hir motheris keiping, he might not put downe, nor mary at his plesure, he consentid to offer hir to the stormes of the sea, and danger of enemeis, and sold hir as a slaue in France, for the Duchy of Chastellarault, the quhilk he bruikis

kis in Name onlie, as the Crowne of Scotland in fantaſie, & receauit ſic price for hir as treſoun, periurie, and the ſellyng of fre perſounis ſhould be recompenſit with. But yit the couatiſe of the Crowne that he had ſold ceſsid not heir, for befoir hir returning hame out of France, at the troubillis qnhilk began anent the repreſsing of the Frenchemen and tyrannie agains the Religioun, how many meanis ſoght the Hamiltounis to haue depryuit hir of all right, and tranſlatit the Crowne to tham ſelfis, is knawin baith to Scotland and Ingland.

¶ Alſo after the Quenis arriuyng in Scotland, ſche ſeikyng a querrell agaynſt the ſayd Duike and ſum vther Lordis, vnder pretence that thay had conſpyrit agaynſt hir, for the Religionis caus, the Duikis freindis left hym all, becaus that the reſt of the Lordis wald not conſent to deſtroy the Quene, or derogat hir authoritie by any maner of way. A litill befoir the quhilke tyme, the occaſioun of the Dukis conſpyracie, with the Erle Bothwell to ſlay the Erle of Murray in Falkland, was na vther, but becaus the ſayd Erle of Murray lyuyng, thay could nouther do the ſaid Quene harme in hir perſoun, nor diminiſche hir authoritie, nor conſtrane hir to mary at thair pleaſure, & to hir vtter diſpleaſure.

After

After that the Quene had maryit with him, quhom thay eſtemid thayr auld enemie, and was with child, the gude Byſchop of Sanctondrois firſt callid Cuningham, eſtemit Cowane, & at laſt Abbot Hamiltoun, not onlie conſpyrit with the Erle Bothwell, but come with the Quene to Glaſgow, & conuoyit the Kyng to the place of hys murther, the Biſchop beyng ludged, as he was ſeildom or neuer of befoir, quhair he myght perſaif the pleſure of that crueltie with all his ſenſis, and helpe the murtheraris, if miſter had bene, and ſend four of his familiar ſeruandis to the execution of the murther, watchyng all the night, & thinkyng lang to haue the ioye of the cummyng of the Crowne a degre neirer to the hous of Hamiltoun, & ſa greit hoip mellit with ambition inflamit his hart for the Kingis deceis, that with in ſchort tyme he beleuid firmelie hys callid brother to be Kyng, & he (the ſaid Biſchop) to be to him as curatour during the hole time of his non wit, quhilke had bene a langer teirme than Witſonday or Martymes, for he thoght vndoubtidlie, that the Erle Bothwell ſhould diſtroy the yong Prince, & not ſuffer him proſper to reuenge hys fatheris deith, and precede the Erlis children in ſucceſsioun of the crowne, and the young Prince onis cut of, the Biſchop maid his reknyng, that the Quene &

the Erle Bothwel hated alredy for the ſlaughter of the king hir huſband, and mair for the innocent, wer eaſie to be deſtroyit with conſent of all eſtatis, and the crime eaſie to the Biſchop to be prouid, quha knew all the ſecretis of the hole diſſeigne: or if they wauld ſlay the Erle Bothwell, and ſpair the Quene, thay were in hope ſhe ſhould marry Iohn Hamiltoun the Dukis ſonne, quhome with merrie luikes and gentill countenance (as ſche could weill do) ſche had entred into the paſtyme of the Glaikis, and cauſit the reſt of the Hamiltounis to fond for fainnes. But after that the Erle Bothwell had refuſit battell at Carbarry hill, and the Quene befoir the comming of the Hamiltounis, come to the Lordis, the Hamiltounis as that time diſapointit, foſterit theyr vaine hope with a merie dreme, that the Quene ſhould be puniſchit after hyr demeritis, and were a tyme in dowbill ioy, that onc that beying rid of the Quene ſche ſhould not beir ma children to debarre tham from the Crowne: and the vther, that thay might haue ane eaſie way to calumniat the Regent for diſtroying of the Quene. But ſeyng hyr kepte, thay blamit openly the Regent, quha kepte hyr in ſtoir in diſpite of tham (as thay ſayd) to be a ſtud to caſt ma foillis, to hinder tham of the ſucceſsion of the Crowne, yit for all that,

thare

thare wald none of tham cum to Parliamēt to further thair desire with ane anerely vote, but lay back to keip them selfis at libertie, to reproif all that should be done in that conuentioun, and to fenze fauour towardis the Quene quhome thay hatit, sa as if by consent of the Lordis or vtherwise sche were deliuerit, thay myght helpe hyr to put downe the Lordis, that would not put hir downe in fauour of tham.

This thair intentioun was opinly schawit, quhen the Quene beyng kept in Lochleuin, by commaundement of the hole Parliament, was deliuerit by conspiracie of sum priuate men, especially of the Hamiltounis, for thay assemblit all thayr forces to put downe the young King and Lordis obediente to hym. Quhilk euill wyll thay schew towardis the Lordis at the Langside, bringing wyth thame great stoir of cordis, to murther and hang thame, if thay had bene taken prisoneris and the victorye fallen to the Hamiltounis, and the same euill will towardis the King in keipyng the water of Forthe, that he should not eschaip thayr cruell handis, beyng assuerit if he come in the Quene of Inglandis power, that sche of hir accustomate clemencie and kindnes of blude, wald not abandoun him to thayr vnmercifull crueltie experimentit alre-

dy in his father. And ſeyng that the prouidence of God had cloiſit the dore to all thair wickitnes at that tymes, thay haue neuer ceiſſit ſince to ſeike enemeis to hys Grace in all ſtrange Natiounis, and perceiuyng that thay had faire wordis of all vtheris, except of the Quenis Maieſties of Inglād, quha vnderſtode thair fals and treſſonabill dealyng, thay turnit thair hatred agaynſt hir, and enterid in conſpyracie with ſum tratouris of Ingland, that wer als euill mindit towardis the Quenis Maieſtie thair ſouerane, as the Hamiltounis wer to the Kingis hienes of Scotland. This is nouther dremid in wardrop, nor hard throw a boir, but a trew narratiue, of quhilke the memorie is ludged in menis hartis, baith Scottis and ſtrangeris and the veritie knawin. By the quhilke ye may vnderſtand the Hamiltounis pretence this fiftie yeiris and mair.

After ſa many wayis ſoght by thame to diſtroy the right ſucceſsioun, and place tham in the Kynglie rowme, ſeyng all thair practiſis could not auaill, and thair forces wer not ſufficient, thay ſoght to augment thair factioun, adioynyng to thame all, that wer participant of the Kyngis ſlaughter, and had aſpyrit to ſlay the Quene of Ingland. And to the effect thay myght cum to thair wickit purpois, thay in a maner diſplayit a baner, to aſſemble

to-

togither all kynd of wickid mẽ, as Papiſtes, renegat Proteſtantis, theifis, traitouris, murtheraris, and opin oppreſſouris. As for thair adherentis in Scotland I neid not to expreme thair namis, nor the qualiteis of the conſpyratouris of Ingland, for thay ar weill enough knowin to your Lordſchippis. Yit one I can not ouerpas, beyng the chief conſpyratour choſin by thame to be Kyng of Scotland and Ingland, I meane the Duike of Norfolke, in quhilke act ye may ſee how the thriſt of your blude blindit thame agaynſt thair awin vtilitie. Firſt thay choſe the principall enemie of the Religioun of Chriſt in this ile, accompanyit with vther filthie Idolateris, to change the ſtait of the Kirk in baith Realmes by cuttyng of the twa Princes, ſeyng that thair authoritie ſtãding, the conſpiratouris could not cum to thair intẽt. Next thay reſpectit in that proude tyranne, the vertewis that were commoun to him and tham, as arrogancie, crueltie, diſsimulatioun and treſoun, for euin as thay had this lang tyme in Scotland, ſought the deith of thair righteous Prince, ſa he in Ingland followyng the traide of his anteceſſouris, diueris tymes attemptyng treſoun, wald haue put downe the Quene of Ingland. Heir alſwa appeiris the Hamiltounis crueltie agaynſt the Nobilitie of thair awin Natioun,

in ſeikyng thair profeſsit and perpetuall enemie of Scotland (as his bage beiris witnes) quha ſhould haue ſpilt the reſt of the noble blud of Scotland in peace, that his anteceſſouris could not ſpill in werr, by quhilk electioun, beyng aſſurit that na Scottis hart can loue thame, ſa can thay loue nane of you, againſt quhome, thay haue vſit ſa many treſonabill actis. Thay do ſchaw alſo how crueltie & auarice haue blindit tham that thay cā not ſe in bringyng a tyranne to haue power ouer thame, ſeyng thay pretending neyreſt clame to the crowne, ſhould be neireſt the danger. And vit for all this could theſe men be weill contentit, if by any meanes they could attene to thair intent, by ſpoyle & rubberie, as thay did quhen as they wer placid in ſupreme authoritie, or by making of you ſlaues as thay did in ſelling of thayr Quene, begin that practiſe quhairin howbeit the inhumanitie was great, yit was it not in ſupreme degree of cruelteis, but it is na moderat, tollerable, nor accuſtomate thing that thay ſeike: It is the blud firſt of our innocēt king, euin ſic as hath bene preſeruit by wild beaſtis, nixt the blude of all his trew ſeruandis and trew ſubiectis indifferentlie. For quhat defence can be in Nobilitie, or quhat ſuirtie againis tham that haif murtherit a Kyng, and ſeikis ſtrangeris to

murther ane vther Kyng, quhome ſhall thay ſpair for vertue & innocencie, that latelie executit, and yit defendis the murther of the Regent, or quha will be ouerſeene for law, degree or baſe eſtait, in reſpect of thay that conductit out of Tiuidaill to ſlay Maiſter Iohnne Wod, for na vther caus, but for being a gude ſeruand to the Crowne, and to the Regent his Maiſter, and had eſpyit out ſum of thair practiſis.

¶ If this thirſt of blud of theſe Lochlechis, might be imputit to haiſtie hounger or any ſodane motion, quhilk cauſis men ſum times to forget thair dewtie, there might yit be ſum hope, that ſic a paſsioun ouerpaſt, thay wald with time remember thame ſelfis, and after power amend faultis paſt, or at leiſt abſtene in time to cum. But thare is na ſic humanitie in thayr nature, nor na ſic pietie in thayr hartis, for not contentit with a Kingis blude, thay gaip for his Sonnis murther, nor ſatisfyit to haue ſlayne the Regent, they keipit the murtherar in the Duikes houſe in Arrane. Maiſt like thinking, as if they honourit not the doar, thay ſhould nat be knawin as counſallouris of the deid, and wald tyne the glorie of that nobill acte. And beſides all this thay are not onelie contentit to mantene Scottis tratouris, but alſwa receifis Inglis tratouris, and

ſettis vp a ſanctuarie of treſoun, a refuge of Idolatrie, a receptacle of theifis and murtheraris.

And howbeit the bullerant blud of a Kyng and a Regent about thair hartis, quhairof the luſt in thair appetite geuis tham litil reſt, daylie and hourelie making new prouocation, yit the ſmall ſpace of reſt, quhilk thay haue beſide the executioun of thair crueltie, thay ſpend in deuyſing of generall vnquyetnes, throw the hole countrie, for not content of it, that thay tham ſelfis may ſteale, brybe, and reif, thay ſet out ratches on euery ſide, to gnaw the pepillis bonis, after that thay haue conſumit the fleſche, & houndis out, one of thame, the Clãgregour, ane vther the Grantie and Clauchattan, ane vther Balcleuch and Fairnyherſt, ane vther the Iohnſtounis and Armeſtrangis, and ſic as wald be haldin the halieſt amãgis tham, ſchew playnlie the affectioun thay had to baniſhe peace and ſteir vp troublis, quhen thay bendit all thair fyue wittis, to ſtop the Regent to go firſt North, and ſyne South, to puneis theift and oppreſsioun, and quhen they ſaw that thair counſall was not authoriſit, in geuyng impunitie to all miſdordour, thay ſpend it in puttyng downe of hym that wald haue put all in gude ordour.

Thair is a kynd of theſe theifis euin odious

to

to mair gentill theifis, quhilk callyng thame ſelfis great Gentilmen ſpoyllis trauellaris, cadgearis, and chapmen by the way, and ranſounis pure men aboute Ediburgh for xx. ſchillyng the heid, quhilke vice can not procede of vengeance of enemeis, but rather of loue and pleſure in wickitnes. This kynde of men dois not onlie diſhonour to Nobilitie in ſteillyng, and to theifis in purſpyking, but alſo to the hale Natioun of Scotland, geuyng opinioun to ſtrangeris, that ſum of the Scottis be of ſa law courage, that men amangis tham aſpiryng, to the hieſt eſtait of a Kingdome, haue crouchit thame ſelfis in the mayſt lawe order of knaifis.

¶Now my Lordis ye may conſider, how thay that ſlayis ſa cruellie Kyngis and thayr Lieutennentis, will be mercyfull to you, and quhen thay ſall haue put you downe, that craifis reuenge of the Kyngis blude, ye may vnderſtand how few dare craif Iuſtice of your ſlaughter. Ye may ſe how cruell thay will be in oppreſsiō of the poore, hauyng cut of you, quhilke beyng of mayſt Nobill and potent houſis of this Realme, ſufferis throw your ſleuthfulnes euery pairt of thys countrie, to be maid worſe than Laddiſdaill, or Annarderdaill, and not onlie ſufferis the purſpykaris of Cliddiſdaill, to exerciſe theift and reif

as a crafte, but nurisis and authorisis amangis you, the chief counsellaris of all misordour, as ane Edder in your bosum. Of all thys ye may lay the wyte on na vther but vpoun your selfis, that haue sufficient power to represse theyr insolencie, and proudnes, hauing in your hand the same wande that ye haue chaistifit tham with of befoir, for ye haue your protectour the same God this yeir, that was the yeires bypast, vnchangeabill in hys eternall counsellis, constant in promeis, potent in punising, and liberall in rewairdyng, ye haue your trew freindis and seruandis that wer with you of befoir, ye ar deliuerit of dissimulate brethren, that had thair bodyis with you, and thair hartis with your enemeis, that subscribit with you, and tuik remissioun of your aduersareis, that stude with you in battell, luiking for occasioun to betray you, had not God bene your protectour. Ye haue a great number of new freindis alienate from tham, for thair manifest iniquity in deid, wickidnes in word, and tresoun in hart, ye haue of the saime enemeis that ye had then sa many, as hes thayr hartis hardennit, and thayr myndis bent against God, and lawfull ingraitis, ye haue the same action, that ye had then, accumulat with recent murther and tresoun, to prouoke the ire of the eternall, agaynst

thame,

tham, How far God hath blindid tham. blind men may ſe, that hauing ſa euill ane actioun, and ſa many enemeis at hame, yit be houndyng out of ſmall traytouris of thayr wickid conſpiracie, men execrabill to thayr awin parentis, quhome amangis vthers thay haue diuers times ſpoylit, by hounding out I ſay of ſic perſounis, to burne, murther, reif, and ſteill. Thay prouoke the Quenis Maieſtie of Ingland, to ſeik vengeance of thayr oppreſsioun agaynſt hir Realme and ſubiectis, quhilk vengeance Iuſtice and honour craifis of hir ſa inſtantly, that ſche can not ceis but purſew thame, thayr reſettaris and mantenaris, vntil ſche gyif ſic exempill to vthers, that althogh thay will not reſpect vertue, yit for feir of punitioun thay ſall be content to liue in peace with nightbouris, quhairin hir heighnes hath alredy renuit the memorie of hir experimentit liberalitie, and tender loue to this Natioun, ſeikyng on hyr propir charges and trauell of hir ſubiectis, the punitioun of ſic, as we on our charges ſhould haue puniſhed, I mene not onely of our tratouris, but alſo reſſettaris of hyr Maieſteis tratouris, and in doing of this ſeikis pacificatioun amangis tham that violatid peace with hir without prouocatioun, ſeuering the puniſchment of ſic as ar giltie in offending, from the ſubiectis that

hes not violatid the peace. And as ſche kepis peace and Iuſtice amangis hir awin ſubiectis in Ingland, ſa vnrequyrit ſche offerid ſupport to the ſame end in Scotland, and not onelie geuis remedie to our preſent calamiteis, but cuttis the roote of troublis to cum, and preuenis the wickid counſall of ſic, as prouokis Ingliſmen, and ſoliſtis Frenchmen to cum in this Realme, to the ende, that theſe twa Natiounis enterit in barres, the ane agains the vther, thay may ſaciat thayr cruell hartis of blude, thair obſtinate will of vengeance, thair bottomles conatiſe of ſpoyle and theift.

Thairfoir ſeyng God haue ſa blindit your enemeis wittis, my Lordis be in gude hope that he ſall alſwa cait the ſpreit of fear and diſperatioun in thair indurat hartis, and proſper your gude actioun, to the quhilk he confortis you with his redy helpe, exhortis you by hys worde, and conſtrainis you by the dewtie of your eſtait, and neceſsitie of preſeruyng of your lyfis and honouris. For promeis beyng neglectit, fayth violatid, ſubſcriptionn ſet at noght, thair is na meane way left but outher to do or ſuffer, and ſeing that baith ar miſerabill amangis ſic, as ſhould be freindis, yit better it is to ſlay iuſtlie than to be ſlayne wrangfullie. For the executioun of Iuſtice in puniſchyng

ſchyng the wickid is approuid by God & mã, and ſleuthfulnes in defence of Iuſtice can not be excuſid of treſoun. And beſydes that God ſchawis him ſa mercyfull and liberall to you, in ſending you freindis by procuiring of your enemeis, alſo the perſounis maiſt recommendit of God craiſis the ſame, for ſaikles blude, oppreſsioun of the pure, and of the fatherles, cryis continually to the heuin for auengeance, quhilke God committis to your handis as his Lieutennentis and ſpeciall officiaris in that pairt, and euin as he rewardis fayth and diligence in obedience of his eternall will, ſa he will not neglect to puniſche ſleuthfulnes in iuſt executioun of his commandementis.

¶Thairfoir my Lordis, as ye wald that God ſhould remember on you and your poſteritie, quhen thay ſall call on him in thair neceſsitie, remember on your Kyng our Souerane, and on my Lord Regentis pupillis, committit to you in tutorie by the reaſoun of your office and eſtait, anent perſounis that are not in age nor power to helpe tham ſelfis and are recommendit ſpeciallie to all Chriſtianis by God in hys holy Scripture, and defend ſic innocent creaturis, as may nouther do nor ſpeike for thame ſelfis, from the crueltie of vnmercyfull wolfis: neglect not the occaſioun, nor refuſe not the helpe ſend to you by God, but recog-

noſe thankefully hys fauour towardis you, that cauſis your enemeis to procure your helpe, neglect not the offer of frendis. In cais if ye let ſlyp thys occaſioun, ye ſall craif it in vane in your neceſsitie. Thinke it na les prouidence of your heuinly father, then if he had ſend you ane legioun of Angellis in your defence, and remember that he ſchew him ſelfe neuer mair freindfull and ſuccurable, to na pepill than he hath done to you, and traiſt well if ye will perſeueir, in obedience and recognoſcence of his grace he will multiplie his benefites to you and your poſteritie, and ſall neuer leif you, vntill ye forget him firſt.

(.·.)

FINIS.